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## Editorial Notes

WHEN THE Christian world is being torn asunder by destructive wars, selfish industrial conflicts, bitter race hatreds, and deplorable religious schisms, the Christian missionary in foreign lands who is asking the "heathen" to become "converted," is apt to be met with the embarrassing question, "Converted to what? War? Industrial oppression? Race hatred? Religious antagonisms?" Is it not time that modern Christianity began to put the social teachings of Christ into practice?

THE DECREASE in the number of lynchings in the United States from 53 in 1922 to 28 in 1923 is a hopeful sign that racial attitudes are becoming saner.

THE PERSON who thinks about the high price of coal is wondering about the speculators in coal who without handling it buy and sell it on paper "so that by the time it reaches the consumer it bears several profits representing no service whatsoever."

NOT MANY decades hence Woodrow Wilson's world idealism as incorporated in his Fourteen Points and his original plans for a World League will doubtless be accepted by the people of the United States. When that time comes Wilson will be proclaimed among the greatest of the world's great people.

THE RISE to power of Mussolini is partly to be explained in terms of crowd psychology. A Swiss correspondent in the *Living Age* says: "The masses who two years ago were in chaotic demoralization submit gladly to control, only too happy to have found a strong will to lead them and to compel them to obey." This statement would indicate that the average Italian citizen is not yet ready for a real self-governing democracy.

THE SOCIAL uses of the radio are on the increase. One of the latest developments is a radio open forum. In a recent religious address that was being broadcasted the speaker called for questions from his "unseen audience," and while he was speaking more than a dozen questions came in by telephone which the speaker promptly answered by radio. This method makes radio contacts between speaker and listener more personal.

THE ADVENT of the Labor government in England has come sooner than even the labor leaders wished. Ramsey MacDonald, known in the World War days as a pacifist and socialist, now holds the reigns of power. It is interesting to note his committal to the League of Nations. "The Labor government believes that salvation lies in the League and will do all possible to fortify it. . . . To doubt the League is to send civilization to its doom." Regarding France's military program for obtaining security, Premier MacDonald according to press despatches says: "The greatest armaments will never effectually guarantee the security of French territory."



## A RACE RELATIONS SURVEY

*Suggestions for a Study of the Oriental Population  
of the Pacific Coast\**

ROBERT E. PARK

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### I

#### THE PROBLEM DEFINED

THERE have been two, perhaps three, previous studies that clearly fall within the field of "race relations" as the term is here used. The first was made by Ray Stannard Baker for the *American Magazine*, and was subsequently published in the volume, *Following the Color Line*. The occasion of this investigation was the Atlanta riot of September, 1906.

In this study Mr. Baker sought first of all to go behind the newspaper reports and investigate the events that led up to the catastrophe. But he did more; he sought to discover what were the conditions which made such an outbreak of elemental passions possible. His researches took him a long way and his report is not merely the first authentic account of a race riot, but the first disinterested study of the peculiar character of the racial relations under which these social eruptions arise.

Thirteen years later a second and somewhat similar investigation was undertaken under the auspices of the Chicago Commission on Race Relations, appointed by Governor Lowden to investigate and report on the causes of

\* EDITORIAL NOTE: This paper was written in answer to the question: "What is a Survey of Race Relations?" It is a tentative outline, intended to indicate and emphasize what is, perhaps, novel and unusual in studies of this kind, rather than an attempt to offer a complete outline for such studies.

the Chicago race riot of July 27, 1919. This is probably the most complete and thoroughgoing study of any racial group that has yet been made in the United States.

Race conflicts have their biological and economic aspects but it is the attitudes that they express and provoke which are of first importance.

The Chicago report is unique in one respect: more than any previous study it has succeeded (a) in uncovering the sources of racial friction, and (b) in showing the effects of these sometimes obscure irritations upon public opinion.

Modern medicine has made us familiar with the fact that the aches and pains from which we suffer are frequently due to infection from unsuspected sources. A pain in the back may lead a physician to examine the patient's teeth and tonsils. It is possibly true that many of the ills and pains of which the community complains have a more obvious origin, but human nature is quite as complicated as physical nature, and quite as much in need of study and observation. For this reason, a Race Relations Survey, whatever else it may be, will inevitably turn out to be a study of public opinion.

Other investigations which fall in this field are studies in Americanization, like those made a few years ago under the direction of Allen T. Burns. These studies attempt to throw light upon the processes by which the foreign-born and their descendants are incorporated into the economic life, and the social traditions of American communities. The problems of the European and the Asiatic, though different in certain respects, are enough alike to be comparable.

What is then the specific problem with which a survey of race relations is concerned? Briefly stated, it is the problem which arises from the difficulty, if not the impossibility, of peoples of a markedly different racial type, as

well as standards of living, entering freely, and without conflict, into the competitive cooperation of an individualistic and democratic society; that is to say, a society in which there are no generally recognized castes or class distinctions by which free competition is restricted. Competition is used here broadly to include not mere economic competition but competition in the indirect sense of that word — the struggle for existence of races and peoples.

The Oriental, partly because of his language, but more particularly because of his color, and other physical characteristics, is a marked man. Like the Negro, he wears a racial uniform which he cannot lay aside. The effect of this is to intensify racial consciousness, both in himself and in the community of which he seeks to be a part. Race consciousness, in turn, produces racial segregation. It tends to set the yellow, as it has the black, man socially and economically apart from the other peoples among whom he seeks to live. The result is that the Oriental, like the Negro, rarely attains to a position where he is accepted simply on his merits, as an individual. On the contrary, he is invariably regarded as a representative of his race. Under these circumstances, outside of his own racial group, he almost ceases to be a person: he is likely to be regarded as another example of the species merely. And this, in turn, accounts for the fact that competition between Orientals and Occidentals, ceases to be individual and personal and becomes impersonal and racial.

Racial competition leads easily, and more or less inevitably, to racial conflict. The only situation in which the Oriental is able to live without prejudice is in some occupation in which he does not come into too direct competition with other members of the community. This exclusion, although not always formally and legally recognized, is enforced by the prejudices and public opinion that racial conflict engenders.

These seem, in general, to be the inevitable tendencies of the racial situation, and the problem for investigation is to discover how far, in spite of them, the different immigrant races, because of their differences in culture or organization, have been able successfully to accommodate themselves in the local communities in which they live.

The problem thus defined in terms of economic competition has its reverberations in political and in social life. All these are necessarily part of an investigation which seeks, not merely to describe but to explain, in terms of fundamental human nature, the existing race relations.

## II

### MATERIALS WANTED

Materials for the study of any immigrant group may be classified under four general headings:

1. Geographical distribution of racial groups, i. e., Orientals, Mexicans, etc., (a) on the land, (b) in cities.

It is important to note (1) the changes in distribution of the different racial groups within the limits of the period within which each group has been a factor in the industrial life of the community, (2) present tendencies, (3) movement to or from the cities, or from one rural area to another.

Maps should eventually be made of the agricultural areas in which the races to be studied are settled. These maps should distinguish the type of organization of the agriculture in each area.

- (a) Kind of agricultural product, i. e., citrous fruits, vegetables, etc.
- (b) Irrigated and non-irrigated lands
- (c) Large estates, resident owners
- (d) Large estates, tenant farmers
- (e) Small farms

A series of maps will make it possible to visualize these facts for

different periods, exhibiting at the same time, (a) changes that have taken place in the organization of the industry and, (b) present tendencies.

Maps for cities should indicate to what extent the various racial groups are segregated and isolated, delineating, where possible, residential and business areas.

2. Division of Labor, i. e., occupations of the different Oriental and competing immigrant groups.

- (a) First occupations
- (b) Changes in occupations
- (c) Occupations now dominant
- (d) Present tendencies
- (e) Extent to which business of Orientals is limited to members of their own race.

3. Competition, Conflict and Accommodation.

- (a) With what native American groups are the immigrant races in competition: that is, as laborers, tenant farmers, land owners, business men, etc.
- (b) When and where have conflicts arisen: that is, where has complaint been made, and what, in general, has been the character of the complaints?
- (c) In what region and in what relations have complaints been more bitter: that is, in relation of servant and master, employee and employer, in business, in schools, in the relation of neighbor, etc.
- (d) In what situations and under what conditions, if at all, have the several racial groups succeeded in reaching an accommodation with the native born American, so that they have been able to live and work on friendly terms?

4. Public Opinion.

- (a) What has been the nature and how intimate have been the racial contacts in different geographical regions and in different occupations?
- (b) What are the *sources* of irritation in the relation of the immigrant races with the native born population?
- (c) What are the *actual experiences* in any of the relations that have been most exasperating and least tolerable?
- (d) How far do the racial contacts and sources of irritation differ for the different racial groups, i. e., the Chinese, Japanese, Mexicans, etc.?

- (e) How far do these racial differences in attitude seem to depend upon the extent and character of the racial contacts, and, in general, upon the personal experiences of the individual, class, occupational or social group of which each is a member?
- (f) To what extent do native born Americans differ among themselves in their attitude toward immigrant groups?

## III

## THE COLLECTING AND RECORDING OF MATERIALS

1. In general the materials for a Race Relations Survey will take the form of single documents, i. e., letters, narratives of personal experiences, newspaper clippings, detailed descriptions of individual cases, i. e., case-histories, autobiographical materials and life histories.

In addition to these it will be necessary to collect official reports, monograph studies, statistics, etc. In general, the latter are not difficult to obtain. It is the documents based on personal observation in which the experiences of individual groups, classes and communities are deposited and recorded that are important.

In general a study of this nature requires the materials that an historian might want, fifty or a hundred years hence, if he were to give a lively, intimate and authentic picture of the relations of the immigrant races and the native population of the present day. Such a picture would tell us, not merely what took place, but how the people felt about the matter, and why.

2. The sources of such materials will naturally be:

- (a) The memories of "old settlers," the first inhabitants, those who have lived long in the country and who have had experiences with the Indians, Mexicans, Chinese, Japanese and others.



- (b) Employers of labor, business men, and those who have known the races to be studied in any or all of the ordinary relations of life.
- (c) Farmers, laborers, and others who have come into personal competition with these races or have known them as neighbors or in business.
- (d) Scientific observers, travelers, missionaries, etc., all those who have known the immigrant races in their own countries, and particularly those who have succeeded in establishing intimate and friendly relations with them, and can therefore assist in securing materials that would explain their so-called "racial traits."

3. A census of persons who have known the races studied in any one of the ways indicated is one of the first things to be undertaken. The names of these persons should be written on small 3x5 sheets, including notes on occupation, extent and character of their contacts and associations with the races studied, thus:

Jones, Ralph, M. D., 1215 L St., Los Angeles. Owner estate 350 acres, San Diego County. Has employed Chinese, Japanese, and Mexican labor. Knows Chinese best. Remembers the Sand Lot agitation and is familiar with the whole history of the effort to exclude Orientals from the United States.

4. Case studies may be made of (a) City neighborhoods, (b) Urban and rural communities, (c) Small farms and farmers, (d) Estates.

Case studies should be first of all, "case histories," indicating how and to what extent the regions and persons studied have been affected by (a) the growth of immigrant populations, (b) the co-incidental expansion and reorganization of industry, (c) the arrival of successive racial groups, i. e., Chinese, Japanese, etc.

The case history should include, of course, any incidents that seem likely to throw light upon past or present race

relations, or upon local opinion in regard to the several racial groups.

Particular care is necessary in writing out a case history to describe accurately locations, physical boundaries, etc., and to suggest the general social and historical setting. Names, dates, and addresses are important. Local personages who are sources of information should be characterized; differences of opinion, where there are two or more recognized opinions in a given community should be carefully noted.

A case-study should eventually be typewritten in three copies and each be given eventually the form of a single document. Names and addresses recorded in the case-study are confidential and should not be used in the final report of the survey except where permission is given.

5. Life Histories are in the long run the most important materials for the purpose of a race relations survey. A life history, for the purposes of this study, is the account which one individual is able to give of his own first-hand encounter, in a problematic situation, with members of another race. In such an encounter of the alien with the native-born and of the native-born with the alien the following items are important: (a) first contacts and impressions, (b) early impressions, particularly those formed before the age of reflective thought and formal opinion, (c) later opinions and attitudes, particularly those based on experiences, (d) conclusions and reflections which these experiences have enforced.

A life history may be autobiographic, that is, one in which the writer tells his own story; it may be elicited and recorded by a third person through the medium of an interview. In the latter case the interviewer should set down freely his or her own impressions of the subject of the interview. In any case a life history should be anec-

dotal, a record of first-hand experience, and like the Padre's description of a confession, it should be "sudden, bitter, and complete." These are the sort of materials which throw most light upon race relations and the fundamental traits of human nature which, in the long run, not only determine the character of race relations but, at the same time, explain them.

6. Interviews should be recorded as far as possible in the language and reflect the accents and emphasis of the person interviewed. Answers to leading questions are usually misleading unless both question and answer are recorded in the precise form in which they were uttered. Formal language is an imperfect instrument of expression of attitudes, which are only adequately revealed in actual behavior. What one does is always the best commentary on what one says. For this reason a record of personal experience, in which action and sentiments are recorded as integral parts of the whole transaction, are the best indices as to what the attitudes actually are.

7. An attitude is a tendency to act. Individuals are frequently surprised and chagrined by their own behavior and this serves to emphasize the fact that individuals are not always the best judges of their own minds.

It is important, in recording an interview, to distinguish between attitudes, opinions, convictions, and theory, all of which are ordinarily recorded as opinion. Attitudes are formed quite unconsciously, on the basis of experience. Opinions, on the other hand, arise usually in discussion, in the effort of the individual to define and to justify an attitude already defined. Opinions are usually expressed in conventional phrases, and if formulated under attack, are inevitably framed to meet that attack. Opinions, therefore, are usually public opinion; they reflect the fighting attitude of the group or party to which the persons who

hold them belong. Such opinions pass over into doctrines or theories, more or less philosophical in character. As such they represent the efforts of the *intelligenza* to rationalize the attitudes and wishes of the group to which they belong.

As Dean Inge has remarked, "Philosophy is always an attempt to find out, not what is, but what we want." A scientific theory, on the contrary, is an attempt to describe what we may expect to happen, irrespective of what we want.<sup>1</sup>

Opinions are of course right or wrong in so far as they are justified by all the facts, but we are very little concerned, in a study of public opinion, with the question of justification. Most opinions, as far as they are individual opinions, are justified by the experience of the people who hold them, and so far as they are not the opinions of a single individual only, but of a group, they will be justified by the tradition of the group.

Tradition is simply vicarious experience, which individuals inherit from other individuals. That is the reason why, in the study of public opinion, it is important to get the actual experiences upon which opinions rest.

In collecting opinions, or rather, materials spoken or written in which attitudes are directly or indirectly reflected, it is important not merely to state the opinion, but to indicate also the intensity with which it is held. As Lowell pointed out long ago, it is not merely the number of persons who subscribe to an opinion that counts, but the conviction with which they hold it, that determines in the long run whether one view or another shall prevail. It is the convinced minorities that make legislation.

<sup>1</sup> What Dean Inge actually said was: "The object of studying philosophy is to know one's own mind, not other people's. Philosophy means thinking things out for oneself." William Ralph Inge, Dean of Saint Paul's, *Outspoken Essays*, (Second series) Confessei Tidei, p. 1, London, 1923.

The conviction with which men hold their opinions is largely determined by the character of the experiences in which these opinions are rooted. What one wants, therefore, in studying opinion is not merely the formal statements and theories which men advance to rationalize and justify their views, but something that reveals the sources and intensity of their convictions.

It frequently turns out, in disputes, that arguments fail to convince because words do not mean the same to the parties at dispute. One of the purposes of studying public opinion upon a particular issue is to bring the parties into the same "Universe of Discourse" and make them in this way intelligible to one another. Perhaps that is the most that such an investigation can hope to do.



LANGUAGE is the most massive and inclusive art we know, a mountainous and anonymous work of unconscious generations. Sapir, *Language*, p. 235.

MILITARY and political domination are, therefore, close allies of our industrial and economic structure. Our culture and civilization are, in fact, built on domination. Josey, *Race and National Solidarity*, p. 61.

AN INSANITY to get money without performing service has thrown mankind into a warfare of competition and struggle, out of which has come a chain of evils which threaten the very existence of the human race. Warbasse, *Co-operative Democracy*, p. 5.

IN FORTY years in the United States the number of people occupied in producing food and clothing decreased 35 per cent and in the same period the number of persons engaged in commerce increased 240 per cent. Warbasse, *Co-operative Democracy*, p. 234.

## BIRTH RATE OF THE HAWAIIAN JAPANESE

ROMANZO ADAMS

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THE STATISTICS of population and of births, deaths, and marriages in Hawaii are more complete in their classifications than are the statistics of the states. The United States census classifies the people of Hawaii into twelve racial or national groups and the data as to age, sex, marital condition, occupations, literacy, school attendance, and political status are given for each group separately. Similarly the Bureau of Vital Statistics of the Territorial Board of Health keeps its records of births, deaths, and marriages under classifications based on race and nationality.

The means of keeping track of the population in Hawaii are unusually good. Since the Territory consists of a group of islands remote from any other land, its population is not being modified by unknown migration across its borders. Steamship arrivals and departures are matters of record. The Territorial Board of Health, through its paid representatives in all sections of the Islands, administers our health laws directly and secures the facts as to births and deaths and marriages. At the present time it is believed that all of the vital statistics are very nearly accurate although Hawaii is not in the registration area for births, the returns not being so complete a few years ago when the Census office had the question under consideration.

A study of birth rate statistics in Hawaii will be of interest as helping to answer certain questions which cannot be answered from the data available for the various states.



One of the most interesting of these questions relates to the comparative fecundity of the women of the various races or nationalities. In the following table I am giving the number of births of each group: the crude birth rate based on the number of persons of all ages and both sexes, and the refined birth rate based on the number of married women under forty-five years of age.<sup>1</sup> The figures are for 1920, since the age, sex, and marital statistics are available for the census year only. The births are for the year ending June 30, 1920.

	NUMBER OF BIRTHS	NUMBER OF BIRTHS TO EACH 1,000 POP.	NUMBER OF BIRTHS TO EACH 1,000 MAR- RIED WOMEN UNDER 45 YEARS OF AGE
American and North European	374	14.9	150.3
Japanese	4963	43.7	258.4
Filipino	584	24.9	270.8
Portuguese	1,127	45.4	292.6
Hawaiian	1,866	47.9	296.0
Asiatic-Hawaiian			
Caucasian-Hawaiian			
Chinese	661	29.2	329.6
Korean	192	36.9	332.1
Porto Rican	265	50.0	339.4
Spanish	116	47.7	345.2
All Others	17	28.3	250.0
TOTAL	10,165	39.0	269.0

The reader will note a lack of correspondence between the crude rate and the refined. This is explained by the abnormal age and sex distribution. For example, the Filipinos and the Chinese show a relatively low crude birth

<sup>1</sup> This table was printed in the December issue of *Foreign Affairs*.

rate because there are so few women of those groups in Hawaii, while their refined rate is high on account of their high fecundity. On the other hand, the crude rate for the Japanese is high because the Japanese men are married in higher ratio than are the men of any other group. The refined rate for the Japanese group is comparatively low because their fecundity is lower than for most of the other groups.

From the standpoint of the next few years the crude birth rate is the more important, but in the long run it is fecundity that counts. As things go in Hawaii the abnormal distribution as to age, sex, and marital condition corrects itself in about forty years and most of the correction has been made for all but the Filipinos. As the years go by the constant tendency will be for the various national groups to take the order in the column of crude birth rate that they now have in the refined rate column. This means a comparatively low rate of increase for the Japanese on account of births.

In view of recent propaganda many people will find it hard to believe that the fecundity of the Japanese is lower than that of our representatives of the Latin nations of Europe—Spain and Portugal. Still, this is just what we ought to expect if we are familiar with the social forces that tend to reduce birth rates. In general, the series of economic and social changes that we know as the Industrial Revolution is always followed by a reduction in both death rate and birth rate. The reduction of the death rate comes more promptly and this results in a rapid gain in population. A generation later the birth rate falls off notably so that population is more stable.

Japan has made greater progress in the direction of modern industrialism than have the countries of southern and eastern Europe and so it is to be presumed that the birth rate is lower. Japanese statistics show that a reduction is

taking place. The present birth rate of Japan is about what the rate for the United States was thirty years ago, and much lower than the American rate in the days when our grandparents were young.

The crude birth rate of the Hawaiian Japanese is much higher than the rate in Japan. This is explained by reference to four things: (1) An unusually large proportion of the Japanese women of Hawaii are under forty-five years of age; (2) Very few are unmarried; (3) Since most of them have come not only as wives but as laborers, the physically weak have been left behind; (4) The social class from which laborers are recruited everywhere is a class characterized by a birth rate high for its own country.

The refined birth rate for the Japanese of California is somewhat higher than for the Hawaiian Japanese. Probably this is explained by a difference in the age distribution. A larger proportion of the Japanese women of California immigrated within the last fifteen years and hence more of them are under thirty-five years of age. The birth rate for women above thirty-five is lower.

While the birth rate of the Japanese in Hawaii and in California is much higher than that of the people of old American stock and higher than that of immigrants from the countries of northwestern Europe, it is highly probable that it is lower than that of the immigrants from southern and eastern Europe. Furthermore, since the present rate is largely the result of selection and of an abnormal age distribution a reduction within ten years can be confidently predicted.

Since 1920 the Japanese have increased less rapidly than the general population of Hawaii. The Census credits them with 42.7 per cent of the population. A recent estimate of the Bureau of Vital Statistics gives them 40.0 per cent.

## CONTRIBUTIONS TO SOCIOLOGY OF LESTER F. WARD

IRA W. HOWERTH

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SOCIOLOGY in America may be said, without much exaggeration, to have been born in 1883 with the publication of the two large volumes of Ward's *Dynamic Sociology*. Major J. W. Powell pronounced this work "America's greatest contribution to scientific philosophy;" and Professor Albion W. Small, the present Nestor of American Sociologists, has called it the most creditable book ever written in the United States. Ten years later (1893) Ward undertook to show, in a volume entitled *The Psychic Factors of Civilization*, the precise role that mind plays in social phenomena. His later main contributions to the literature of sociology appeared as follows:

*Outlines of Sociology*, 1898; *Sociology at the Paris Exposition*, 1900; *Pure Sociology*, 1903; *Applied Sociology*, 1906; In 1913-1918, appeared *Glimpses of the Cosmos*, six octavo volumes, in which are listed, and in most cases republished, five hundred and sixty-three articles—one hundred and sixty-three being strictly sociological.

In *Dynamic Sociology* Ward announced five comprehensive principles to which he thought attention had not theretofore been specifically directed. These are: (1) the law of Aggregation, as distinguished from that of Evolution proper; (2) the theory of the Social Forces, and the fundamental antithesis which they imply between feeling and function; (3) the contrast between these true Social Forces and the guiding influence of intellect embodying

the application of the Indirect Method of conation and the essential nature of invention, of art, and of dynamic action; (4) the superiority of Artificial, or Teleological processes over Natural, or Genetic processes; and, finally, (5) the recognition and demonstration of the paramount necessity for the equal and universal distribution of the extant knowledge of the world. The leading thought of the work is that sociology requires as its foundation the contemplation of social phenomena as capable of intelligent control by society itself in its own interest. It seems strange that two ponderous tomes had to be written to prove such an obvious truth, but it must be remembered that it was far from obvious when the world was under the spell of the Spencerian, that is to say the *laissez-faire*, philosophy.

In the Introduction to the first volume of *Glimpses of the Cosmos*, Ward gives a list of the more important of his ideas which he regarded as practically new. These are:

- (1) Synergy, the constructive principle of nature; (2) Creation in general, including recompounding; (3) Creative synthesis; (4) the *nisus* of nature, or universal creative energy; (5) the continuity of nature resulting in the ascending series of synthetic creation; (6) the natural storage of energy; (7) sympodial development; (8) the nature of motility, or transition from molecular to molar activity; (9) the maintenance of a difference of potential; (10) fortuitious variation; (11) the natural origin of mind, both of feeling and of intellect; (12) Telesis or anthropoteleology; (13) innovation as a dynamic principle; (14) conation, especially in society; (15) the biological imperative; (16) gynaeocracy, or the priority and superiority of the female sex throughout nature; (17) the group sentiment of safety, or primordial social plasm; (18) the elimination of the wayward, as the essential function of religion.

"Many of these laws, principles, and truths," says Ward, "are very broad and embrace ones that might be treated independently. Some are closely related to others and run together, for such is the nature of all truth. But as they stand here, they constitute the essential elements of a great cosmic philosophy, which is as nearly new as anything can be in the domain of human thought."

Here is suggested an important fact with respect to Ward's contributions to sociology—they were incidental to his general philosophical thinking; he was primarily a cosmic philosopher. This is not said in disparagement of his social philosophy; quite the contrary. In laying the foundations of sociology, there was needed something more than a sociologist—there was needed a philosopher. Ward was that; his mind was of Aristotelian grasp. His cosmic philosophy is indeed his greatest contribution to sociology, since in it he laid the foundation of all scientific sociology. Ward maintained, too, that a logically organized system of sociology becomes necessarily a philosophy. "Not," as he says, "that it is a speculation, which would imply that it abandoned the domain of fact, but from the very wealth of facts which such a highly complex science necessarily inherits from the entire series of simpler sciences, its proper treatment demands deep plunges into those domains in order to discover and trace out the roots of social phenomena."

Sociology is a study of society. Society is a congeries of social phenomena, a field for the operation of the social forces, that is, human desires. These desires operate either with or without conscious direction; their social effects being either willed or fortuitous. Hence the field of social phenomena may be divided into telic and genetic, the former being nothing more than the latter under direction. Genetic phenomena are of themselves creative;



under the operation of the principle of synergy producing the synthetic creations of nature—atoms, molecules, organisms, man, society. Sociogenetic phenomena, being a part of nature, are creative in the same way—the union and amalgamation of social groups resulting in the constitution of higher groups through the cross fertilization of cultures. Thus all the higher institutions of society—political, industrial, economic, and professional, come into existence. Nature, then, that is, the realm of undirected phenomena, is “a going concern,” it does things; it has produced man and society, and in man a special product, a psychic factor—the intellect—capable of controlling natural processes to an ever-increasing extent. This control is exercised, first, by the individual for his own ends; it may be exercised by society for its own interests. To acquire the intelligence necessary to assure safe guidance of social phenomena is the purpose of sociology. Sociology is therefore the most practical of all the sciences, since it provides the material for the most practical of all the arts, namely, social control. Such control is impossible, however, at least in the most effective manner, without the universal distribution of scientific knowledge, particularly the truly scientific knowledge of society. The dissemination of such knowledge is the sole purpose with which education should concern itself. Education, therefore, is the Archimedean lever with which to lift the world. Sociology is the required *pon sto*.

Such is a brief and inadequate synopsis of Ward's system of sociology. It will be observed that it is also a system of educational philosophy. The second volume of *Dynamic Sociology*, together with *Applied Sociology*, constitutes one of the greatest educational treatises ever written.

The educational thesis of Ward, namely, that education results in knowledge, knowledge in dynamic opinion, dy-

dynamic opinion in dynamic action, dynamic action in progress, and progress in happiness, is, of course, open to criticism, particularly from the psychological standpoint. But, after all, criticism does not lessen the importance of his contention that the great social desideratum is the distribution of extant knowledge. It is a trite criticism, and it is valid, that Ward's psychology is not up to date. But for all that, his writings, particularly his *Psychic Factors of Civilization*, and his article on "The Mind Problem," contain more sound psychology than is to be found in most of the text-books. It is curiously interesting to find some professed psychologists emphasizing the importance of the affective side of the mind, and complaining of its neglect by others, apparently ignorant of the fact that Ward not only anticipated them but carefully drew the distinction between intensive and indifferent sensation, which, as he points out, underlies the division of mind into feeling and thought.

+ — Ward complained that "ever and anon some modern writer comes forward with the claim to the discovery of an entirely new truth. In every such case that I have thus far met with," he says, "if it really is a truth, it is one, or some part of one, that I have not only stated earlier but, at least in most cases, have fully set forth, carefully analyzed, and connected with other related truths as an integral part of my system of philosophy. Such cases are not generally plagiarisms, but result from complete lack of acquaintance, on the part of those who bring them forward, with me and my works." This may sound like insufferable egotism, but the complaint is not without justification. As to Bergson's idea of "creative evolution," for instance, he says, "I should like to know if I have not been holding this idea up through my whole career. I have not only shown that evolution is creative, but *how* it is creative."

That, of course, is a fact. So also Bergson's *elan vital* is nothing more than the "nisus of nature" clearly set forth in the writings of Ward, particularly at the beginning of Chapter VIII of *Pure Sociology*.

One of the sociological contributions of Ward destined to receive far more attention than has thus far been given to it, is his "gynaecocentric theory." It is not generally accepted among sociologists, but sociologists, as a rule, are not biologists, and hence are not entitled to an opinion on the subject. At any rate their offhand rejection of the theory is of little significance. This theory is, in brief, that "the female of the species" is the racial type, "the conservative element, the balance wheel, so to speak, of the race." For thousands of years before the appearance of the male, reproduction was asexual. In his earliest stages the male's function was only that of fertilization. Through well-known biological and social causes he gradually rose to dominance; so that when civilization appears it is deformed by the effects of masculine domination, and is now disfigured by characteristics developed by the male in attaining his dominant position relative to the other sex; as, for instance, the fighting instinct, fear of death, etc. And so the path of progress, Ward thought, is in the direction of the feminization of society—feminization, of course, in the true and fundamental, not the conventional, sense. Goethe grasped the idea as is evidenced by the closing lines of the Second Part of *Faust*—at least the idea may be read into these lines:

"Here, the inadequate  
To fullness groweth;  
Here the ineffable  
Wrought is in love;  
The ever-womanly  
Draws us above."

I note that in a recent book Charlotte Perkins Gilman says, with reference to the gynaecocentric theory, "Next to the theory of evolution itself, this is the most important percept in the history of thought."

A mere summary of Ward's contributions to sociology is all that is here possible. He laid broad and deep the foundations of sociology. He rescued it from the sterility of the Spencerian doctrine of non-interference, and placed it beside the other natural sciences, in the nature of its subject matter, in its method, and in its promise of utility as the basis of the social art. He set forth clearly, in one of the most interesting and significant chapters in sociological literature (Chapter XXXIII of the *Psychic Factors of Civilization*), the characteristic differences between the method of nature and the method of mind. He took the stone rejected by the previous builders of sociology, namely, the psychic factor, and made it the head-stone of the corner. He distinguished, though not with fine accuracy, pure sociology from applied sociology, and static from dynamic. He worked out a system, *one system*, of sociology based upon the concept of achievement. He presented a theory and a classification of the social forces that has not been improved upon. He justified the Comtean classification of the sciences, placing sociology, where it rightly belongs, in the superior position over all the sciences, by virtue of the complexity of its phenomena and its potential utility to the race. There are few ideas in modern sociology that were not advanced by Ward. Many presented as new may be found fully set forth in his books. Sociology is his debtor for all time.

## PLAY AS COLLECTIVE BEHAVIOR

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SCIENTIFIC theories of play have attached more importance to biological than to social explanations of its origin and nature. "Heredity" has been preferred to "culture." Hypothetical "instincts" have been overworked in an effort to explain "learned" behavior. The "traditional" element in play has been neglected. Both ethnological materials and the data of social psychology have been subordinated, when considered at all, to the behavior of animals in attempts to account for those responses that comprise play—even games, athletics, and spectacles.

This attitude was probably due to the early and wide circulation of certain philosophical ideas, such as "surplus energy," "practice for mature life," and "recapitulation," before the data of ethnology and of both behaviorist and social psychology had even been tabulated. Ideas that have gained acceptance are slowly abandoned; but the reports of contemporary observers of human nature and institutions call for a re-examination of old data in its relation to much new material that Spencer, Groos, Hall, and other early writers did not have at their disposal. Therefore, while not denying the influence of heredity in human life—such as reflexes and the capacity for conditioning them—the reader's attention is called to the rôle of "collective behavior" in supplementation to biological inheritance whether "reflexes," "instincts," "capacity," or "drives."

The concept of "collective behavior" describes the action of persons responding to either a mood or a convention which has become prevalent in the group of which they are

members. "Collective" is less comprehensible than "social" and the antithesis of "individual" behavior. Clear cases of the last are probably found only in early infancy, in feeble-mindedness, and in certain types of insanity; all other human behavior is personal and thus to some degree social, if not collective.

The practical significance of the collective element in play is that play may be controlled. Both its modes of activity and their accompanying moods have a history. They have been collectively created and re-created and may be either supplanted or abandoned. History is replete with examples of each of these four processes. And today it is the province chiefly of applied sociology to define the mechanisms for the control of play. In the paragraphs that follow the "social origins" rather than the "crowd psychology" of play as collective behavior is sketched.<sup>1</sup>

1. *Ascendancy of collective responses.* The basic fact in the development of play as collective behavior is the transition from non-social to group response. This development is attained through the conventionalizing of play responses, imitation being the mechanism that brings about the change. When the infant begins to react to group stimuli and to do so with the least uniformity with his fellows—as by the clapping of hands, the repetition of vocal utterances, or a movement in a common direction, that is, with a common object—he has taken the initial step toward his socialization. And when any mode of play response is thus originated, adopted, or enforced by a group—the family or neighborhood, the tribe or nation—it is collective behavior. This mode of play may arise during some crisis in group life, beginning as a ceremony and later becoming incorporated into the social ritual of the community. Its

<sup>1</sup>For a brief discussion of the "crowd psychology" aspect of play as collective behavior, consult J. L. Gillin, *Poverty and Dependency*, Century, 1921, pp. 592-7; or his article on "The Sociology of Recreation" in the *American Journal of Sociology*, May, 1915.



periodic re-enactment revives and reinstates the original emotional accompaniment in pleasurable form, until the memory of the exciting occasion has faded from social recollection or has received new significance.

2. *Dependence of play on group experience.* A comparison of the respective plays and games of a primitive group with the daily experience and occasional crisis of their common life discloses the collective origin of all their familiar play modes—the dance, the drama, and the game. These expressions are mimetic and not inventions originally designed for their own sake. They may be, and usually are, enacted for no reward beyond themselves, and re-enacted by way of suggestion, the release of established habits and sentiments; but their origin is unmistakably social rather than instinctive, and related to past or present experience of the community. After a comparative study of play in savage society, Miss Appleton came to the conclusion that “all play in its primitive form had its genesis in actual experience.”<sup>2</sup> Interesting examples of this fact have been furnished by Hirn, Wallascheck, Gomme, and others.

3. *Rise of the traditional game.* The relationship between play and group experience holds the key to the solution of two other problems; viz., the origin of “traditional” games and the comparative wealth of the play heritages of certain groups. After the original experience or crisis situation that was reproduced in pantomimic or dramatic play is lost to group memory through a change in occupation, habitat, or the mere lapse of time, its meaning is also lost while its form or shell remains. Thus the dramatic element fades and the action is modified into an exercise of skill. And with the interpenetration and fusion of cultures both new meaning and new forms of skill may be combined with the old pattern and the game is born and

<sup>2</sup> L. E. Appleton, *A Comparative Study of the Plays and Games of Adult Savages and Civilized Children*, University of Chicago Press, 1910, pp. 51.

reborn from generation to generation. Consequently those groups that have experienced the greater number of contacts with other cultures or have migrated to other physical environments have the richer social heritages in play as in other activities. The "traditional" game, thus, emerged from the primitive dance-drama while modes of play were multiplied simultaneously with the evolution of culture.<sup>3</sup>

4. *Play dissociated from other behavior.* Another significant fact in the development of collective responses in play is the dissociation of play from other modes of human behavior. Primitive man did not always make this separation as reports of savage society indicate. Much of his play, therefore, was bound up with his hunting, agriculture, craft, or religious occupations. But later various activities became isolated and specialized modes of behavior to be performed at certain times and places and according to prescribed conventions or rules; and, in civilized times, definite groupings of persons in relatively permanent relations for purposes of play—such as "gangs," "teams," or "societies"—occurred. Thus the "festival," the "singing games," the "folk dance," the "games of chance" and of "skill" arose, and "pageantry associations," "dramatic societies" and "athletic clubs" were formed for play's sake alone.

In our times we have "work" and "play" institutions and both supporting them and derived from them, "work" and "play" attitudes. And these dissociated mental attitudes are more prevalent in maturity than in infancy; in civilized than in primitive societies. The child, youth, or adult of today is confronted with what is popularly regarded as a dual world of work and play. Each sphere has its characteristic institutions approved more or less by the public opinion of the times as illustrated in the maxims:

<sup>3</sup> *Ibid.*

and thus add to the permanent traits of the social heritage. "Work while you work, and play while you play," "Business before pleasure," and "All work and no play makes Jack a dull boy."

5. *Socio-rational determination of play.* The increase in variety of play modes and their dissociation from other activities of the common life opened the way for invention, discovery, and direction of the play traditions of the group in an arbitrary manner quite more rational than the simpler process of primitive society suggested in the discussion above of the origin of "the traditional game." And because there was both a conscious method and a group objective in mind, the process may be described as a "socio-rational"<sup>4</sup> determination of play. Examples of this aspect of the collective nature of human play in contrast with the individual and biological assumption of its origin and nature, are seen, first, in the many inventions that have been popularized through social imitation. Indoor baseball and basket ball were invented to provide a game that could be played during inclement weather in a small space such as an indoor gymnasium and yet be sufficiently vigorous to appeal to young men. These cases are but two of many similar ones; volley ball and playground ball being others, while every community has its variations and every generation its craze or fad in play—witness Mah Jongg today.

In connection with these inventions and their incorporation into the play tradition is the discovery of new modes of human activity which in turn are imitated and thereby added to the social heritage. This procedure is quite another thing from the assembly of old modes and their employment to new purposes as in the case of the inventions of indoor baseball and basket ball. Discovery is not invention, although invention may incorporate discovery,

<sup>4</sup>Cf. E. S. Bogardus, *Introduction to Sociology*, 2nd edition, Univ. of Southern California Press, 1917, p. 204 ff.

Examples of this aspect of play may be seen in the history of our so-called "national game." The "diamond" now used in baseball dates no further back than 1839. The first "slide to base" is credited to Robert Addy in 1866. The "curved ball" was first used in a game by Arthur Cummings at Cambridge in 1867. The present diameter and weight of the ball was not standardized until as late as 1909. The bat, like the ball, also has a history; and is not a relic of our primates. The savage may have used a stick or a club, but it is a fair guess that he never saw a bat. The story of the "rules," moreover, would comprise a volume. The game of baseball, thus, is something more than the fortuitous assemblage of certain motor responses of muscular exercises handed down from our primitive forbears because of their "survival value." That there are movements and emotions identical to those we assume belong to primitive life—such as throwing, running, and striking with a club—is not denied; but baseball is more than these and is distinguished by none of them. The "skill" differentiating it from other games involves movements that are unmistakably modern, the cumulative effort of discovery, invention, and imitation.

In connection with the socio-rational aspect of play, there is also the definition of standards of behavior to be observed by both participants and spectators. Briefly these traits may be said to range from repressive legislation to sportsmanship and community organization, as the play movement in the United States well illustrates.<sup>5</sup> And herein lies the chief mechanism for the control of play—the socio-rational determination of the play pattern to be imitated.

<sup>5</sup>I have discussed this point fully in *The Play Movement in the United States*, University of Chicago Press, 1922, pp. 273-288.

## TWO MAJOR ILLS OF THE SOCIAL SURVEY

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IN EXAMINING social surveys of various sorts in recent years I have been struck by two things in particular. (1) Many of the surveys, even reputable ones, do not seem to be acquainted with the best practices in dealing with the problems surveyed. (2) Surveyors, even the best ones, do not seem to recognize, or at least do not adequately emphasize, the necessity of *state* cooperation in the treatment of many problems thought of as primarily local in character.

In order to determine the extent to which these defects are characteristic of social surveying in this country, one of our graduate students at the University of Kansas,<sup>1</sup> was interested in the problem, and set to work on it under the supervision of the Department of Sociology. The results of his investigation are embodied in a dissertation entitled *A Critical Examination of Certain Phases of Social Survey Procedure*, completed in June, 1922. It is the purpose of this article to summarize and interpret the results of Mr. Matthews' investigation of this problem.

Eighty different surveys were examined. These were of various types—"composite," "segmental," "pathfinder,"—and of various types of communities—open country, village and urban, but not including any large cities.<sup>2</sup> Some of the surveys here regarded as complete in themselves are sections of composite, or more comprehensive, surveys dealing with the given community. The examination of

<sup>1</sup> Mr. Harold J. Matthews, now Superintendent of Public Welfare in Cole County, Jefferson City, Missouri.

<sup>2</sup> A list of these surveys is appended to this article.

these surveys with a view to throwing light on the questions stated was restricted to their treatment of educational, recreational, housing and public health problems. The investigation was thus limited because surveys of these problems lend themselves to an appraisal such as we wished to make; and also because it was necessary to economize the time spent in collecting data for purposes of the appraisal. The limitation indicated obviously excluded from consideration many segmental or single-problem surveys which otherwise would have been examined. It should be added that the investigator examined all the more recent surveys dealing with one or another of these groups of problems, so far as reports thereon were available.

The method of testing the given surveyor's mastery of his problems was to evaluate his report of conditions and recommendations from the standpoint of approved practices in dealing with problems of the type surveyed, at the time the given survey was made. A concrete illustration will serve to make the method clear. It was assumed that a survey of housing conditions in an urban community after the publication of Veiller's *Model Housing Law* should, in its recommendations, have taken the standards embodied in that document into consideration, even though it did not endorse those standards *in toto*. There are of course more widely approved standards for dealing with the housing problem in urban communities, on its restrictive side, and a surveyor dealing with housing conditions but unacquainted with these standards could scarcely be deemed qualified for his job.

While the surveyor's mastery of educational and other problems considered in the investigation could not be appraised by criteria so clearly defined as that for housing problems on their restrictive side, still an examination of the best contemporary authorities on these problems yield-



ed sufficiently objective criteria for the purposes of such an appraisal. A surveyor of public health conditions after 1913, for example, had ready access to an authoritative compendium of the best standards in that field, in Rose-nau's *Preventive Medicine and Hygiene*; while for recreation there have been the treatises of Curtis, Lee, *et al*; and for education the works of Dewey, Cubberly, and other authorities dealing with various phases of the subject.

The results of the appraisal by this method, whatever interpretation we may put upon them, are somewhat disturbing. Of thirty-two surveys dealing with health conditions, twelve present no recommendation for improvements; thirteen offer suggestions which are general, superficial, or lacking in comprehensiveness; and seven formulate specific programs for the future conforming to approved standards.

Twenty-four of the eighty surveys examined dealt with housing conditions. Of this number five present no recommendations for the improvement of the conditions surveyed; seven present a few suggestions, but not well-articulated programs; and twelve apply approved standards in the formulation of constructive programs for the future.

Of thirty-seven dealing with recreation, eight present no recommendations; fifteen offer a few suggestions, but nothing properly termed a program; and fourteen offer constructive programs embodying approved standards.

Of the forty-four surveys dealing with educational problems, six do not offer recommendations; twenty offer suggestions but not systematic programs; and eighteen present more or less comprehensive programs conforming to approved standards.

If we assume that these several groups of problems are of coordinate importance, and that the surveys thereof examined in this investigation are representative of surveying practice generally, then approximately forty per cent



only of social surveying in this country represents an application of approved standards in the appraisal of conditions surveyed, and the formulation of measures for their improvement.

Mr. Matthews did not undertake to identify the causes of the situation revealed by this investigation, or to distinguish between surveys conducted by experts and amateurs, respectively. Such an analysis is urgently needed, if the very real problems raised by this investigation are to be dealt with intelligently. The defective character of so many of the surveys is probably attributable to a number of causes. Some were made by college and university students without adequate control by teachers planning and directing them; several were conducted by persons in various walks of life without the requisite training and experience for this work; others made no pretense of being systematic or constructive in character. We could doubtless thus account for quite a proportion of the surveys classified as defective. But not for all of them, since Mr. Matthews' tables show that many of the surveys appraised as seriously defective were associated with the names of reputable surveyors.

Whatever the explanation of these results, the reports of the surveys in question got into print, or at least into circulation; and they must therefore have misled a great many people, especially in the communities surveyed, who were not competent to appraise them. The unfortunate consequences of such deception, however innocent it may be, should be obvious.

The surveys examined in this investigation showed up even less favorably when it came to the placement of responsibility for the treatment of the problems reported on. With comparatively few exceptions all the responsibility was placed, at least by implication, on the local community surveyed, and little or none on the *state* or other political unit comprehending the local community.

Before presenting the results of the investigation under this head, some observations respecting the responsibility of state and national agencies for the treatment of local community problems will be in order. We are beginning to realize that the smaller communities are unable, without active cooperation from the state, to deal adequately with many of their problems. Take public health problems as an example. The Health Insurance Commission of Illinois reported in 1919 that only 248 of the eleven hundred health districts into which that state is divided had health officers; that only 169 of these were medically trained; that only nine health districts had full-time health officers, and only eleven districts, a public health nursing service. Surveys of health conditions in other states have revealed similar situations. These facts mean that the rural and smaller urban communities do not have anything approaching an adequate health service. Henry Bruere reports, after surveying municipal activities in a number of cities, that the smaller cities leave 75% of their health problems untouched.<sup>3</sup> A few states have recognized the inability of the smaller communities to provide an adequate public health service, and are themselves undertaking to develop such a service, though of course in cooperation with the local community.

The same analysis would apply in varying degrees to other groups of community problems. It is generally recognized, for example, that the state must take the lead in the movement for consolidation of the rural schools, if the larger possibilities in this direction are to be realized; that some types of urban communities, such as mining towns, often need financial assistance from the outside if they are to develop decent public school systems; that the most effective type of housing legislation is state legislation; that local provision for play and recreational needs not only

<sup>3</sup> *The New City Government*, p. 319.

depends on enabling state legislation, but is greatly facilitated by the active cooperation of properly constituted state authorities. This dependence of the local community on state cooperation is greater for the smaller communities, of course, but the larger cities are also dependent to a degree. There must at least be the proper sort of enabling legislation if the latter are to deal adequately with their educational, recreational, and other problems. And it is recognized that the state must be primarily responsible for the treatment of many important problems in large as well as in small communities. That is true of housing and labor problems, and of many problems pertaining to dependency and delinquency.

We might perhaps account in part for the greater dependence of the small community on state cooperation in the treatment of its problems, by the inability of the smaller communities to finance the specialized services requisite to the best treatment of their various problems; by the lack of sufficient work to keep complete corps of specialists in the various fields occupied; by the more effective pressure which can be applied in small communities to prevent necessary increases in the tax rate, or the efficient administration of community undertakings going counter to individual interests or prejudices; by the paucity of competent leadership in the smaller communities, compared with the larger cities or the state itself.

To whatever causes we might attribute the comparative backwardness of the smaller communities in dealing with their problems, the undeniable fact is that they have hitherto failed to deal with many of their problems adequately. This in itself constitutes a major social problem in these communities, and one which is *not* adequately treated by merely assuming that the local community as such can solve it. All types of subordinate political units in this country derive their legal powers from the state, and on

the most conservative view possible, the way they carry on will be affected at almost every point by the powers granted to or withheld from them by the state, as well as by the action or inaction of state administrative agencies with regard to matters of local concern. A *thoroughgoing* social survey will therefore necessarily pay as much attention, relatively, to state legislation and administration affecting the local community, as to the need for better ordinances or higher standards of local administration.

A similar analysis applies to social and civic organizations statewide in scope, since their neglect of or interest in local problems coming within their purview may be of the greatest moment to the local community. Finally, the social surveyor should by no means neglect the bearing of federal legislation and administration, or the activities of national social-work organizations, on problems of the local community, for the defects of the local community are traceable to defective national organization as well as to defective state and local organization. A thorough diagnosis of a local community is one which attempts in expert fashion to identify all the major causes of its pathological conditions; and the corresponding prescription will distribute the responsibility and point out the requisite measures for the correction of those conditions. Incidentally, such a study of state and national agencies as they function in local communities of all types would gradually develop into a body of constructive criticism, and result in an informed public opinion, whose value for the intelligent reconstruction of those agencies could hardly be overestimated. These opportunities are almost entirely neglected by social surveyors at the present time.

The investigation here reported undertook to determine whether or in what ways social surveyors apportion responsibility, as between state and local agencies, for the treatment of local community problems. No attention was

given to possible consideration by surveyors, of national measures for the improvement of local conditions. A surprising fact uncovered by the investigation was that a great many of the surveys failed definitely to place responsibility anywhere for the treatment of the problems reported on.

Thirty-two of the surveys examined dealt with community health problems. Seventeen of this number did not place responsibility for the treatment of such problems; five spoke incidentally in terms of community action, but did not definitely place responsibility for it; ten definitely placed responsibility for corrective measures deemed to be needed. Not a single survey in this group discussed state cooperation, and only two proposed joint action by city and county in public health work.

Of twenty-four surveys dealing with housing conditions, seven made no attempt to place responsibility for improvements; five spoke in terms of community responsibility, but did not present constructive programs; four definitely placed responsibility for improvements on local agencies; eight proposed a state law as a corrective for the evils reported.

Of thirty-seven surveys dealing with recreation, eighteen did not propose legislation or any other type of cooperation for dealing with the problem; six placed responsibility, by implication, on the community surveyed, but not on specific agencies; thirteen proposed specific measures for dealing with the problem, and definitely placed responsibility for them. None of these surveys mention cooperation by the state or other unit larger than the district surveyed.

Of the forty-four surveys dealing with educational problems, eleven did not propose specific measures for dealing with these problems, or place responsibility for needed improvements; nine, by implication, placed the responsibility

on the communities surveyed, but not on particular agencies; twenty-two placed responsibility definitely on specific agencies in the given communities; two spoke in terms of state legislation and cooperation, but gave it no particular emphasis.

If we take the specific group of problems as the unit of consideration, there were altogether 137 investigations of public health, housing, recreational, and educational problems. Of this number, fifty-nine, or approximately 42%, definitely placed responsibility for corrective measures; twenty-five, or approximately 19%, partially placed the responsibility for such measures; and fifty-three, or approximately 39%, did not definitely place responsibility for corrective measures. Only twelve of the 137, or about 9%, advocated cooperation by the state or other larger political unit in the treatment of local problems. Ten of this twelve advocated state cooperation, and two cooperation between city and county. It is significant that eight of the ten surveys (or sections thereof) which advocated state action in behalf of the local community were of housing conditions.

The explanation of these results would be much the same as that of the failure, evident in so many surveys, to apply the best standards in the appraisal of community conditions. That is, some of the surveyors were college and university students working without adequate supervision; others were persons in various walks of life without the requisite training and experience for survey work; others, more competent, did not purport to formulate comprehensive, well-articulated programs. But as in the previous case, some of the reputable surveyors are subject to the same criticisms as the amateurs, for they purported to be dealing systematically and constructively with community problems, but clearly failed to do so. The failure of even the best surveyors properly to distribute responsibility for



the correction of local conditions, especially as between the state and the local community, must obviously be ascribed to inadequate realization, on their part, of the limitations which condition the activities of the local community, and the necessity of cooperation in local affairs, by state and other agencies operating over a wider territory than the local community. The failure to realize these features of the situation might itself be ascribed, in varying degrees, to limitations in the training, experience and imagination of individual surveyors, and to defective *national* leadership in the treatment of these various problems. A larger proportion of surveyors realized the necessity of state action in the treatment of housing than of other problems, and in all probability because Mr. Lawrence Veiller and his associates have effectively emphasized the necessity of state action in the treatment of the former.

Whatever the causes of the situation here depicted, its unfortunate consequences should be obvious. Not only are there a lot of social surveys, so-called, which represent wasted effort, but such surveys are sure to mislead or discourage the communities upon which they are perpetrated, by failing to put clearly defined responsibilities up to them, or by unwittingly placing responsibilities upon them heavier than they can bear.



WHEN a man has only one idea that idea is as serious as can be. when he laughs he is virtually saying that he has had another idea Weeks, *The Control of the Social Mind*, p. 177.

PROFIT-MAKING business, as a dominant social motive, was a natural outcome of the inventions which created the modern steam-driven machines. Warbasse, *Co-operative Democracy*, p. 215.



## MODEL RECORDS FOR CASE-WORK STUDY

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IT IS HARD to get suitable material for teaching case-work. A college instructor recently resorted to the desperate expedient of paying one hundred and twenty dollars out of her own pocket to get a good case-history typed in a form practical for class use. With increasing insistence the teachers of college and professional school classes in applied sociology are requiring case records for the study of this important branch of social work. The teachable element in case-work is a small body of scientific knowledge composed of generalizations from individual case experience; the inductive or laboratory method is clearly indicated. The need is acknowledged, and interest is now focussed upon the way to put into the hands of teachers the most useful material. At the National Conference of social workers in April, a committee was chosen to discuss this question, and one of the first angles of attack was, "What is suitable material? What is the model record for teaching purposes?"

One suggestion immediately made was that agencies prepare records to serve as models, composing them according to directions given by the committee. However, if one may trust experience with made-to-order case-histories in several years of case-work teaching, this idea is not likely to be fruitful. For one thing, a very instructive element in the genuine record is the human quality of both clients and workers, which renders their behavior faulty

and infinitely varied and surprising. No fictitious situation portrayed by our best imaginative writer presents quite the kaleidoscopic combinations to be found in life as it is. To say this is not to deny all scientific quality to case-work. Research students of sociology, such as Mrs. Sheffield, Miss Richmond, Dr. Healy, and Mr. Porter Lee, among others, who are finding the types in social situations, the sequences of cause and effect in social conduct, have given to case-work at least a modicum of scientific certainty. That there is such a modicum is, of course, the conviction of anyone who attempts to teach case-work. The contention is that the bona fide record, with all its lapses and omissions and disappointments, is the life model which a class must study in order to derive true impressions, and that in such faulty records can be found certain repetitions and similarities, certain type combinations which make up a body of teachable social psychology and technique. At the same time no false proportions are taught, as is inevitable with the faked record. When records are simplified or padded, and the facts twisted to suit some immediate teaching purpose, ground will surely be lost in explaining away false notions created thereby. The return to the original always brings the class an interest and soundness of interpretation which is absent when dealing with an artificial situation.

After all, the prime object in using records for teaching is to create the best possible substitute for field work. The actual case-history, as kept by a functioning agency under the normal conditions of stress and difficulty, tells the student more of the truth about case-work than anything else can except living through the experience. Not one entry should be edited out which reveals the fatiguing and often futile labor done by all case-workers. "Called. No one home." "Later. Called; house seems closed.

Only neighbor speaks no English. Children not home." "Called at school. Family has moved." "Spent morning with Mary, arranged for position at Smith's." "Mary telephoned. Has left job, found it too hard." These details are necessary to convey the drudgery nature of field work, and thus eliminate the many unsuitable aspirants to social work who crowd the emotionally appealing college courses. The only editing which improves the true record is the change of names to prevent recognition, and the introducing of teaching devices, e. g., numbered lines, starred or underlined points of emphasis, stages for summary or review, separation of sheets to secure students' diagnosis and choice of alternative without knowledge of later developments.

To give a class the values already noted and others of equal importance, a series of records should be used. No single record, however carefully chosen, is adequate for a course in case-work. At one stage in instruction, certain fundamental ideas and a simple outline of methods need to be shown in clear relief. For more advanced students the involved character of all real human situations must be stressed and the record should also show subtleties of treatment which would be merely confusing to the beginner.

A series of six is ample for a semester's work. Three of these may be arranged for class-room study, two others for rapid reading and comparison and contrast, one (or a group of records of similar complexity) for individual study and report. The three for class-room study should be progressive in involvement of situation and intensiveness of treatment. The first may well be a simple and fairly obvious problem of maladjustment, with need of little outside interference. An example is the familiar "Ames" case, used by Miss Richmond in "Social Diagnosis." Here the usual methods of case-work stand out in bold relief. Sickness,

the social difficulty easiest for the amateur to observe and attack, reveals itself at once, but is insoluble without a deeper though simple explanation in personal feeling and family reaction. These when discovered yield to skilful but conventional handling. Nothing simpler can be true in case-work. The individual case must be studied and treated *in situ*, even by the beginner. Else the worst of all blunders is committed, that of mentally placing a human being in a vacuum.

A digression here is irresistible, to differ from the opinion of the workers who prepared the "Finnegan" case for the use of the Home Service Institutes of the Red Cross. "The training value of a case record," they say, "lies in those situations in which the worker in charge has had to choose among several alternatives." True, one concedes, for teaching method, but we have already seen some other values, and for teaching the aim or goal of the worker's effort, surely the training value of a record lies elsewhere. It lies rather in the recorded facts depicting a life situation. For this particular value, one needs a history showing objectively the relationships of the client in the many social groups of which he is a part (father of family, member of trade-union, member of no church, naturalized citizen, follower of political boss, leader of gang in boyhood, etc.); it should also show the client's consciousness of his status in these groups, also the attitudes of others towards the client, and finally the worker's use of such facts. Upon learning to observe the data which make up what we have called the client's status, and to preserve and strengthen those bonds which give him the support of status in the social whole, depends much of the real success of social work. (For fuller development of this subject, see Mrs. Sheffield's pamphlet, "What Is the Case-Worker Really Doing?")

To return to the point. In the series for class study, the second record should be more complicated in problem,

more abstruse in psychology, more taxing to the ingenuity of the worker. It may also present one type of social difficulty with great emphasis, as a feeble-minded family or bad housing, and may afford detailed illustration of some phase of case-work method, as, for instance, an elaborate investigation of family history or a particularly inclusive round-up of recreational resources. If such a record is used to introduce the course, students carry for years an odd notion of relative values. Feeble-mindedness or bad housing will seem the root of all evil.

Where the plan of the course permits the class study of a third record, it is possible to work in one which is grossly faulty in some respect, lacking perhaps the detail of the first full interview or an adequate investigation, or showing premature treatment, provided that the record brings up a host of questions hitherto discussed by the class. "The Four Sisters," edited by Miss Richmond, may be used at this stage of teaching, though it is too faulty, too negative, for the best results. In this connection, it may be said that only histories of some degree of success had better be used. Teaching positives rather than negatives is good pedagogy, and the student mind more quickly grasps faults than virtues. All genuine case-work affords plenty of opportunity for adverse criticism.

In the choice of records suitable for advanced students, one may be guided by some of the criteria suggested by the most recent and best thinking on this subject. Get if possible one sample of work done with the highest ideals and skill, to cap a study of routine methods and commonplace results.

Needless to say, the series suitable for a course in Family Welfare work could not be used in Criminology. For the department of applied sociology of most colleges, at least two series are required, one representing the situations commonly treated by relief organizations, where in-

capacity for self-support is the outstanding social failure, the other representing the situations commonly treated by correctional agencies, where inability to conform to social convention is the reason for interference. A third is interesting and valuable, showing the significance of hereditary abnormality. However, well-chosen case-histories of the first two types will illustrate in sufficient detail the importance of a normal mental and nervous heredity, and special records for this purpose belong rather to a course in abnormal psychology.

To sum up, the writer hopes that in the not too distant future, there will be available for teaching applied sociology, two or three series of five or six records each, genuine records of work done by agencies of up-to-date efficiency, chosen for varying difficulty and intensiveness of treatment, and for certain special emphases, beginning with the essentials of routine procedure and a central problem in a web-like social situation, and culminating in the same essentials more elaborately shown.



IN A TRUE democracy all the citizens are, as it were, naturalized through the discovery of the ideal citizen. Alexander, *Nature and Human Nature*, p. 458.

PHILOSOPHY seems to be, in the nature of things, necessarily more or less autobiographical; the reflective refinement out of the dross of a man's diurnal experience. Alexander, *Nature and Human Nature*, p. vii.

ONE CANNOT but wonder what effect it would have on the equality of nations if they should follow the lead of the child, spend their thought largely upon him, make him their principal object of devotion. Fuller, *Child Labor and the Constitution*, p. 295.



## SOCIAL PSYCHOLOGY OF FADS

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IN VIEW of the amount of attention and money that is annually expended on fads, this study may have significance. In order to obtain as many representative judgments as possible, rather than to rely on an individual judgment, I have each year for the past ten years called upon from ninety-five to one hundred and seventy persons to cooperate. Each has had some knowledge of social psychology. Together these persons have represented several leading professions and occupations, with the teaching profession in the lead, including principals and teachers of many years' experience as well as students in training.

Each person was asked to indicate what he considered the five leading fads at the particular time. Of the total number of fads reported, all were discarded from each annual list except those being cited by at least five persons, which left a total of 735 different fads to be tabulated. Before each individual made out his personal list the point was emphasized that fads relate to many phases of life, not to one, and that the list should be as representative of as many human interests as possible.

The 735 fads were tabulated according to the phase of human life which they represented. Eight main fields were found, which together with the number of fads in each field and the correlative percentages are given herewith:



## CLASSIFICATION OF FADS

	<i>Nos.</i>	<i>Per Cent</i>
Women's dress and decoration	534	72.7
Men's dress and decoration	80	10.8
Amusements and recreation	42	5.7
"Slanguage"	27	3.6
Automobiles	23	3.1
Architecture	16	2.0
Education and culture	13	1.7
<b>TOTAL</b>	<b>735</b>	<b>100.0</b>

The table indicates that matters of dress and personal decoration predominate. Recreation on its amusement side comes next. Language or "slanguage" ranks third. Automobile styles, especially accessories, and architecture in its dwelling house phases follow in order. Education and culture bring up the rear. A comparison of the lists of fads for each year shows no outstanding changes in the order of emphasis.

A further analysis of the data shows (1) that most fads relate to the superficial, ornamental, accessory, gew-gaw phases of life. Note these examples:

Kewpies on autos  
 Feathers on men's hats  
 Fake moles  
 Phrase: "Ain't we got fun."  
 Split sleeves at shoulders  
 Marathon dancing

An examination of the lists for ten years reveals no important changes in superficiality from year to year—no improvement or decadence.

(2) Approximately eighty per cent of the total number of fads appear in only one annual list, showing that the life

of most fads is less than one year. For the last three years lists of fads have been secured twice a year—in April and November. About sixty per cent receiving five votes or over in any one list do not receive that number again, indicating that most fads survive less than six months.

(3) Last year lists of prevailing fads were obtained in April, August, and November. Forty per cent of the April list received five votes or over in the August list, and forty-two per cent of the August list appeared in the November classification with five or more votes, denoting that the ordinary fad is prominent for three months or less. For example, at one time during the European War (before the United States entered) the carrying of kewpies upon automobiles was common; a few months later they were displaced by the American flag, and then by allied flags. In a similar way Charlie Chaplin fads passed over the country, rivalled only by Mary Pickford curls, and by one new joke after another on the Ford.

(4) A fad curve is also discernible, showing a somewhat rapid incline or quick adoption, an extreme popularity or plateau of perhaps two or three months, and a sloping decline. Where a fad has real merit or is connected with an object of universal interest, its plateau may be greatly prolonged.

(5) A small percentage, not more than two per cent of the total, appear in three successive annual lists. Nearly all of these have definite utility and have been or are being generally adopted. They have survived the whirlpool of fashion and have been added to "progress." Samples are:

- Men's wrist watches
- Tonneau windshields
- Home radio sets
- Stop signs on autos
- Bobbed hair
- Tortoise shell rims

(6) Fads sometimes cluster. They have points of polarization. For example, the "King Tut" fads included King Tut dresses, waists, cafes, interior house decorations, and many kinds of trinkets. "Liberty" fads included "liberty boy," "liberty bond," "liberty fair," "liberty parade," "liberty steak," "liberty sandwich." In these cases the central theme is a person or object of widespread interest, and the plateau of the fad curves may be prolonged beyond the usual time length, continuing as long as the widespread interest in the main theme is maintained.

In addition to these primary deductions, more psychological ones may be made. (a) The kaleidoscopic changes in superficialities of life that most fads represent, give their devotees little opportunity to develop and appreciate the truly beautiful or worthy. Unstable and quick-changing habits as well as superficial habits of judgment are produced. It is doubtful whether the exponent of fashion after these habits have been formed, discriminates at all regarding true progress in the fields where fads follow one another in quick succession.

(b) Fads arise out of a background of fashion imitation. They thrive because of a favoring public opinion. Where the novel is rated high and the "old" is treated disrespectfully or lightly, fads easily take the limelight honors. Fads flourish among those to whom "novelty is next to godliness." The faddist abounds where prestige is accorded the new.

(c) While progress comes through giving a hearing to the new, yet giving leeway to fads overemphasizes the superficially new and that designed to be glamorous rather than real contributions to progress. Faddishness swings so far to the fashion extreme that it overlooks sensible and enduring values and thus may actually defeat progress.

(d) Fads flourish because of the desire for recognition.

Adopting a fad is a quick, spectacular way to obtain the attention of one's fellows. A fad dazzles. It attracts rivalrous glances, and makes its zealot the center of remarks exclamatory enough to satisfy the desire for recognition. By adopting one fad after another a person may keep his desire for recognition superficially satisfied, but personal growth is probably thereby hindered. The harvest of unstable habits is limitless, and the mental waste is incalculable. Not through faddishness but via discrimination would seem to be the road to progress.



AS A MATTER of fact, it is our utopias (dreams) that make the world tolerable to us. Mumford, *The Story of Utopias*, p. 11.

IT MAY be that the child will finally prove the great unifier of the peoples of the world—the great bond of common interest and activity. Fuller, *Child Labor and the Constitution*, p. 299.

THERE IS a very significant sense in which psychology begins in gossip because the latter so largely concerns itself with intimate personal events and discussions of motive and character. G. Stanley Hall, *Life and Confessions of a Psychologist*, p. 47.

THE "BELIEF" that the world was flat was once upon a time more important than the "fact" that it was round; and that belief kept the sailors of the medieval world from wandering out of sight of land as effectively as would a string of gunboats or floating mines. Mumford, *The Story of Utopias*, p. 14.

THE VOTE of one member of the Supreme Court may exceed the collective power of 435 Representatives and 96 Senators, or even of 100,000,000 people. It has been suggested that a unanimous or two-thirds vote be necessary to declare an act unconstitutional. Fuller, *Child Labor and the Constitution*, p. 260.

## Book Notes

**THE RUSSIAN SOVIET REPUBLIC.** By EDWARD ALSWORTH ROSS. Century Company, 1923, pp. xvii+405.

Inasmuch as Professor Ross has already written two important books on Russia, one is surprised that he has been able to bring together so many more and new pertinent data. The first three-quarters of this volume are devoted to historical descriptions, given in detail, of the early development of the Republic; the last quarter becomes analytical, treating of labor, legal, educational, religious, and social problems.

Disgusted with propaganda and lies about Russia, the author treats his subject impartially, as one in the crow's nest, not of but above the troubled seas. With scientific insight and having no axes to grind, he strides forward in the search for truth. The achievement is a masterpiece in clarity, bold delineation, and unbiased analysis.

E. S. B.

**APPLIED PSYCHOLOGY.** By BERNARD C. EWER. The Macmillan Company, 1923, pp. xii+480.

It would be difficult to find a book in applied psychology superior to this. The first part deals with aims, principles, and methods. The other parts, two, three, and four deal with the applications of psychology to education, health, and industry. Throughout, the author maintains a sympathetic dignity of treatment, almost a direct conversational style, and a thorough, scientific attitude. The book brings together the best findings in its field, always with a forward look and a wholesome tone.

E. S. B.

**MIND AND HEREDITY.** By VERNON L. KELLOGG. Princeton University Press, 1923, pp. v+108.

In these lectures the author traces the evidences of mind from the lower animals to man by the sampling method. He emphasizes heredity and intelligence testing, and would have immigration regulated accordingly.

**LIFE AND CONFESSIONS OF A PSYCHOLOGIST.** By G. STANLEY HALL. D. Appleton & Company, 1923, pp. ix+622.

An autobiography is always interesting, but this one is doubly so because it is a psychologist who is writing. He not only describes, but analyzes. In these analyses are valuable source materials for sociology. Leadership with all its ups and downs in the educational world is here portrayed with clarity and faithfulness. A remarkable testimony is given to the obstacles which leaders must overcome. At times it seems as though one achieves chiefly through a succession of defeats. The penalty of isolation which a pathfinder leader must pay is here summarized with startling vividness (p. 594).

The book is more than an autobiography; it touches at vital points many of the important educational changes of the past half century. A splendid tribute is paid to scientific research. Altogether, the book is an illuminating disclosure of life in its more rugged, independent phases.

E. S. B.

**THE CAVEMAN WITHIN US.** By WILLIAM J. FIELDING. E. P. Dutton & Company, 1922, pp. xv+372.

The idea set forth in the book is that every individual possesses a well developed dual nature. There is the basic organism which we have inherited, and over the mechanism of this heritage has been spread a thin coating of cultural whitewash. This biological heritage, or the Caveman, at times breaks through the veneer or works beneath the surface and interferes with the self which has been built up through social influence. Many of the human ills are due to a lack of adjustment on the part of these two natures. This is a popular and readable discussion.

W. C. S.

**HUMAN EFFORT AND HUMAN WANTS.** By LOGAN G. McPHERSON. Harcourt, Brace & Company, 1923, pp. xii+318.

In six parts including fifty-two sections, the author has attempted "an interpretation of economic activity in relation to human life." He gives considerable attention to such topics as the service of money, the service of buying and selling, the service of profit, the service of management, the service of competition. He takes traditionally established economic laws and interprets them in human terms of utility, not as a critic, but as an advocate. In this interpretation there is a certain failure to clinch a point, and not much new sociologically.

**CHILD LABOR AND THE CONSTITUTION.** By RAYMOND G. FULLER. Thomas Y. Crowell Company, 1923, pp. xvi+323.

This book is by far the best treatise of the child labor problem that is now in print. It is more comprehensive than its title implies, for it contains excellent chapters on child labor and the schools, rural child labor, urban and industrial child labor, legislative standards and child labor, and international legislation regarding child labor. The distinction between child labor and child work is made plain: one is gainful employment, depriving the child of health, play, education; the other is a major aim and method in child education that afford training, development, and discipline. The argument for amending the Constitution is well supported. An extensive bibliography is appended.

E. S. B.

**THE RELIGIOUS EDUCATION OF PROTESTANTS IN AN AMERICAN COMMONWEALTH.** Edited by WALTER S. ATHEARN. George H. Doran Co., 1923, pp. xxxiii+580.

This, the first volume of the Indian Survey of Religious Education, contains the factual data assembled and the recommendations of the survey staff. The survey had three objectives, namely: (1) the collection of such a body of vital comparable facts as will guide in building national, state, and denominational programs of religious education; (2) the development of standardized technique, norms, tests, standards, as will provide a new and better method of measuring and directing the processes of religious education; and (3) the working out of standardized methods for guiding local churches and communities in surveying conditions, building programs, testing results, and determining budgets. This book is of interest not only to the specialist in religious education but to the social surveyor who will work in other fields as well.

W. C. S.

**THE WAYS OF AH SIN.** By CHARLES R. SHEPHERD. Fleming H. Revell Company, 1923, pp. 223.

This is a graphic picture of conditions which exist in Chinese communities in America. According to the author this is a composite narrative of things as they are. It shows how the Highbinder Tongs terrorize these communities. It also shows how unscrupulous Americans aid these organizations in carrying on their pernicious activities.

W. C. S.



**THE WORKER IN MODERN ECONOMIC STUDY.** By PAUL H. DOUGLAS, CURTICE N. HITCHCOCK, and WILLARD E. ATKINS. University of Chicago Press, 1923, pp. xxxii+929.

This is one of the volumes in the University of Chicago's series entitled "Materials for the Study of Business," marking the attempt toward the comprehensive organization of collegiate training for business administration into a coherent whole curriculum. Dealing with the position of the worker in modern industrial society, this volume of source material has been admirably planned. It aims to show the evolution of man's mental behavior and his mental make-up, since it is the contention of the compilers that the modern community more than any earlier civilization seems to stand in need of better knowledge, not only about man, but also the ways in which groups and men develop. The materials selected deal with human nature, the development of economic organization, the worker in his relation to the market, the worker's security and risk, the worker's approach to his problems, the employer's approach, and the community's approach. It is one of the most valuable collections of modern industrial material made in recent years.

M. J. V.

**PLOTS AND PERSONALITIES.** By E. E. SLOSSON and JUNE E. DOWNEY. Century Company, 1923, pp. 238.

In this book the authors have made a case study of hundreds of "personals" from the London Times. These "personals" were used in testing the imagination and as bases for character analysis and plot-making. For example, you are given the "personal," "Feathers.—One on the left.—Skeine," and allowed ten minutes in which to work out a short-story plot with appropriate characters. Then, your results are analyzed and your type of imagination and possibilities of imagination-development are diagnosed. The book is decidedly unique and will offer new suggestions to short-story writers.

**THE ECONOMICS OF UNEMPLOYMENT.** By J. A. HOBSON. The Macmillan Company, 1923, pp. 157.

The author's main suggestion for dealing with unemployment is to secure a better distribution of the product of industry so that the consumption of economic goods will be maintained even during industrial depression. Unemployment rests partly on international conditions and calls for a world industrial policy. Better distribution and better utilization of income are repeatedly urged.

E. S. B.

**HUMAN RELATIONS;** *An Introduction to Sociology.* By T. N. CARVER and H. B. HALL. D. C. Heath & Company, 1923, pp. viii+302.

The subject matter of this book is "the relations among individuals in human groups called societies"; the aim is to introduce the student to sociology by a preliminary discussion; and the approach is through social philosophy. In attempting to simplify the student's wonder as to what sociology is all about the authors have discussed concepts such as group entity, social ideals, the socially good, temporary dislocation, conflict of standards. The language is clear and direct, but it may be questioned whether abstract concepts discussed somewhat philosophically is the best way for the beginning student to approach sociology. The authors wisely insist on the use of the group concept in specific ways rather than on intangible references to "society" in thinking sociologically. The emphasis on a "strong group" as a national ideal requires to be supplemented by the socialized idea, else the "strong group" may attempt to dominate the world in its own interests, ignoring treaties and other international understandings. A splendid chapter is the last in which democracy is emphatically supported, as opposed to the numerous snap shot judgments of the day against it.

**A FRIEND AT COURT.** By LEON and ELIZABETH G. STERN. The Macmillan Company, 1923, pp. xi+335.

The authors have strung on a thread of romance twenty stories based on the case records of the Philadelphia court. A humanized court is shown as it touches the underworld life of a great city. In this socialized court there is neither lawyer nor jury, but the judge assisted by the probation officer, conducts a friendly interview with the client. The idea set forth is that through the social service of the probation officer the court has become an understanding and sympathetic agency. This collection may be considered a case-book for student, social worker, and probation officer. W. C. S.

**NORTHERN NEIGHBORS.** By WILFRED T. GRENFELL. Houghton Mifflin Company, 1923, pp. v+333.

In these stories of Labrador peoples are source materials of courage, hardihood, and other elemental virtues. They are studies in primary group life. They reveal crude but admirable human qualities which put to shame much of the luxurious living of modern civilization. E. S. B.

**CO-OPERATIVE DEMOCRACY.** By JAMES P. WARBASSE. Macmillan Company, 1923, pp. xx+493.

Co-operation in consumption and distribution as well as in government, both theoretical and practical, are discussed at length. Perhaps the most pungent chapters are those of Book III in which the author analyzes the nature of the profit-motive, its defects, and its harmful effects on society. All profit makers need to give a fair hearing to these chapters. The author aims to show a way "by which the individual may save himself from being enveloped and dominated by centralized power." In a careful, interesting way, he discusses "preserving personal freedom without relinquishing personal responsibility, through the voluntary association of neighbors." His reasoning leads him into the field of socialism and of doing away with current capitalistic evils.

E. S. B.

**OUTLINES OF THE SOCIAL SCIENCES.** By ELMER S. NELSON, CHARLES E. MARTIN, and WILLIAM H. GEORGE. Times-Mirror Press, Los Angeles, 1923, pp. xx+780.

This book by three members of the faculty of the University of California, Southern Branch, aims to reconcile the teaching of the social sciences. It urges a cooperation of effort for the common good by the social sciences. Thirty of the forty-eight chapters are written by Mr. Nelson. Twenty chapters are given to economics, nine to sociology, and eighteen to political science. While there is no attempt to work out a synthetic social science, an underlying emphasis on a social point of view runs throughout. The materials are presented in syllabus form, which gives large scope to class-room discussion.

**A MIND THAT FOUND ITSELF.** By CLIFFORD W. BEERS. Doubleday, Page & Company, 1923, pp. 411.

In this autobiography first published some years ago, the author describes how he wandered through the fields of unreason and finally achieved control of his mind again, but not as a result of proper treatment in insane hospitals. His experiences and final achievement led him to throw himself into the mental hygiene movement. The book is a plea for the sane treatment of the insane, and an urgent call to support preventive measures for mental difficulties.

E. S. B.

**CONTROL OF WAGES.** By WALTON HAMILTON and STACY MAY.  
George H. Doran Company, New York, 1923, pp. xiv+185.

Every trade-union labor organization might well place this book in the hands of its leaders for it offers splendid possibilities in methods for scientific investigation of the wage question. One is relieved to find that the matter is studied with a view to "the formulation of a program for bringing wages under human control and making them serve human needs." While no attempt is made to formulate a single theory of wages, the authors have furnished a most commendable study of the various factors involved in this most important subject. And this has been done in such a thoroughly refreshing manner! The concluding pages are written in the nature of a critique on some of the other books in the field of wages. M. J. V.

**PERSONALITY AND SOCIAL ADJUSTMENT.** By ERNEST R. GROVES. Longmans, Green & Company, 1923, pp. ix+296.

This is a book in applied psychology as involving personality. It is a modified form of applied psycho-analysis tempered by psychology. Sample topics are "The Instincts and the Complex," "Emotional Basis of Social Conflict," "Social Significance of Sex," "The Emotional Maturing of the Girl." McDougall's theory of instincts is included in the discussion of complexes, repression, the unconscious neuroses. Topics for discussion, topics for reports, and supplementary readings are appended to each of the eighteen chapters. The style is clear and the thought is well illustrated, chiefly from individual cases of abnormal mental experiences. E. S. B.

**ESSENTIALS OF SOCIAL PSYCHOLOGY.** By EMORY S. BOGARDUS. Jesse Ray Miller, Los Angeles, 1923, pp. 320. Fourth Edition.

The fact that this book, first published in 1917, has reached the fourth edition, testifies to its wide use. Changes here and there have been made from the preceding edition. There is less emphasis on instinctive tendencies and more on habitual reactions. Suggestion is emphasized and the social heritage, through the formation of habits anew in each generation, accounts largely for the social attitudes and values that are held. As in earlier editions the psychology of leadership and of group control receive considerable attention. The concluding chapter deals with group change and progress.

B. P.

**SOCIAL AND POLITICAL THEORY.** By HARRY E. BARNES.  
Alfred A. Knopf, 1924, pp. xiii+260.

In this treatment of "the sociological basis of politics" the author handles the historical and current writings of sociologists with remarkable facility. The nature of the state, its form, the processes of government, the scope of state activity, the doctrine of liberty, the state and international relations—these are some of the subjects concerning which sociological theories are analyzed. An excellent bibliography is appended. Substantial contributions of sociology to the theory of the state are pointed out in this scholarly work.

E. S. B.

**THE STORY OF UTOPIA.** By LEWIS MUMFORD. Boni & Liveright, 1923, pp. 315.

In this stimulating and refreshing exposition of utopian social thought the author points out that every person has his utopia, that is, his ideals. If they are not of a constructive nature they at least represent places of escape. In comparing this book with Hertzler's *History of Utopian Thought*, one's estimates will reflect his attitudes. If they be literary and critical, Mumford's work will be preferred; if they are scientific, then Hertzler will be the more satisfactory.

E. S. B.

**AN OUTLINE OF HUMOR.** Edited by CAROLYN WELLS. G. P. Putnam's Sons, 1923, pp. ix+782.

The author has brought together many illustrations of humor and classified them first chronologically and then within certain periods, such as the "Nineteenth Century," by national offerings. Prose, poetry, and jokes are intermingled to make a dignified collection of source materials. The editor's brief discussions are not as good as her choices of materials.

**THE RE-CREATING OF THE INDIVIDUAL.** By BEATRICE M. HINKLE. Harcourt, Brace & Company, 1923. pp. xiii+463.

As a treatise in psycho-analysis this book will rate high, dealing as it does with the theories of Freud, Jung, Adler, and others, besides giving the author's psycho-analytic reactions. To the sociologist the book is of little scientific value except as it directs attention upon the dangers of repression of the emotions, especially in childhood, and similar themes.

## Periodical Notes

*Case Work Among the Indians.* Case work among the Indians consists chiefly of carefully guided family work but the development of forces of leadership in the field of social service work on the Reservation has been one of the first problems to be encountered. Henrietta J. Lund, *The Family*, Nov. 1923, 182-185.

*The Psychiatric Point of View in Social Work.* The psychiatric social worker emphasizes more personal and individualized treatment and is gradually convincing all social case workers of the value of the subjective method. A new technique in record taking is consequently developing. Grace Marcus, *Mental Hygiene*, Oct. 1923, 755-761.

*How Communities Make Men.* Participation in community life tends to develop personality. There is a need at the present time to get back toward an intelligent, humane, and human type of community, so that all may participate in the work, worship, play, education, and common activities of community life. Joseph K. Hart, *The Playground*, Oct. 1923, 412-414.

*Methods of Recreational Adjustment as a Form of Social Case Treatment.* In order to meet effectively the play needs of subnormal children agencies giving social case treatment should keep complete and up-to-date information concerning recreational resources and the personalities of the recreation leaders. Personal contacts with the leaders are essential. Claudia Wanamaker, *Mental Hygiene*, Oct. 1923, 744-754.

*The Contributions of the Social Sciences to the School Curriculum.* The part of the report pertaining to the study of sociology states that its distinctive contribution lies in the fact that it shows that, however much may be allowed for individual initiative and for natural environment, human life has been conditioned more by its social setting than by any other cause. Report of the Joint Commission in the Presentation of Social Studies in the Schools, *Journal of Political Economy*, Oct. 1923, 737-744.



*Protecting Civilization.* This is a discussion of the physician's duty in the reorganization of society. Stewart Paton, *Harper's Magazine*, Jan. 1924, 165-173.

*Religion Among American Students.* It is found that real religion has but a small place in the life of the average American student and as a result there is a dearth of the spiritual leadership that can lift us above the low levels of mere mediocrity. Charles W. Gelkey, *Journal of Religion*, Jan. 1924, 1-15.

*Mental Attitude and Social Progress.* Isolating a problem is the first step in progress and the problem here is what lies back of the attitude of the individual. In order to have progress it is necessary to learn the genesis of attitudes and how to combat or modify them. Frankwood E. Williams, *The Survey*, Dec. 1923, 307-309.

*Culture for Unwilling Students.* The cry seems to be that colleges should make a concerted effort to educate the public to appreciate the purposes of education and the dissemination of culture since most people including students themselves appear to regard college "as a glorified combination of country club and vocational school." Arthur Corning White, *The Forum*, Jan. 1924, 71-82.

*The Psychiatric Clinic in the Treatment of Conduct Disorders of Children and the Prevention of Juvenile Delinquency.* Psychiatry aims to study the individual in order to determine all the factors that influence his life behavior, and to map out a well rounded plan of treatment. The article indicates the extent and nature of the work by citing a number of cases. Victor V. Anderson, *The Journal of Criminal Law and Criminology*, Nov. 1923, 414-456.

*Some Mechanisms Which Distinguish the Crowd from Other Forms of Social Behavior.* Mechanisms of crowd behavior are devices for creating a pseudo-social environment in which certain repressed wishes may escape from control; and a crowd may be known by the tendency toward collective egoism, homicidal tendencies, and by the platitudinous ideas, the function of which is to rationalize its behavior and make its real motives appear like devotion to ideal ends. Everett Martin, *Journal of Abnormal Psychology and Social Psychology*, Oct.-Dec. 1923, 188-203.

*Woman's Changing Morality.* That modern conditions have had a questionable influence upon the morality of women is not denied, but in spite of serious lapses, the modern woman is of greater use to the community than were her sisters of a former day. Alyse Gregory, *Current History*, Nov. 1923, 293-300.

*Religious Education for a New Democracy.* The task of religious education is to make Christianity fully conscious of its democratic function. If planted widely and deeply in the hearts of our youth, Christianity will prove itself once more the world's greatest creative force for democracy. Eugene W. Lyman, *Journal of Religion*, Sept. 1923, 449-457.

*What Is a Social Problem?* A social problem is one which actually or potentially affects large numbers of people and is best solved by measures applied to the problem as a whole. Five classifications are economic, health, political, socio-psychological, and educational problems. Hornell Hart, *American Journal of Sociology*, Nov. 1923, 345-352.

*The Public and the Labor Struggle.* The Public, i. e., those outside the immediate controversy, must help to lessen industrial conflicts by informing itself concerning industrial relations, by helping to establish legislative safeguards, and by inquiry and dissemination of facts during strikes. John A. Fitch, *American Labor Legislation Review*, Sept. 1923, 190-193.

*Is the Modern Parent a Failure?* The real trouble with the average parent is the blind obsession that a parent's duty ends when a child is clothed and fed. The need of entering into the life of the growing boy and girl, trying to understand their activities and giving attention to their associates, seems to be a thing of the past. Alfred J. Talley, *Child Welfare Magazine*, Oct. 1923, 66-69.

*The Relationship of Alcohol to Society and to Citizenship.* Prohibition is an attempt to terminate an alcoholic experiment of 30,000 years duration. The problem of its enforcement today is augmented by the world-wide breakdown of authority. American citizens are urged to take a definite stand for law enforcement. Eugene Lyman Fisk, *Annals of the American Academy of Political and Social Science*, Sept. 1923, 1-14.

*Community Disorganization.* The writer defines the term, discusses the disorganizing influences, and suggests the solution for the problem. Jesse F. Steiner, *Journal of Social Forces*, Jan. 1924, 177-187.

*The Inferiority Reaction.* An inferiority reaction is a system of habits developed from a fear attitude which results in a number of defense reactions or adjustments being built up around an individual. English Bagby, *Journal of Abnormal Psychology and Social Psychology*, Oct.-Dec. 1923, 269-273.

*Slow Suicide Among Our Native Stock.* Our decreasing birth rate is due to a discrepancy in our prevailing sense of values. The public needs to learn to rate success in terms of normal, well educated offspring and to become enlightened as to what family survival implies. E. A. Ross and Ray E. Baber, *The Century Magazine*, Feb. 1924, 504-509.

*The Family at the Parting of the Ways.* The causes of family disintegration are given as divorce, growth of individualism, and waning influence of the Protestant Church. The remedy is stated as being uniform divorce laws, restoration of sacramental character of marriage, and inculcation of high family ideals. Charles F. Thwing, *Current History*, Jan. 1924, 590-595.

*Influence of Mental Level in the Formation of Boys' Gangs.* A series of investigations and tests were given a group of boys and the conclusion drawn is that mental age is the greatest factor in the selection of one's companions and that a common mental level is a much stronger factor in group formation than any other factors investigated. M. La Vinia Warner, *Journal of Applied Psychology*, Sept. 1923, 224-236.

*History and Social Intelligence.* The discussion ends by stating the problem of today which is a reorganization of our educational practice and philosophy in such a manner as to encourage and specially instruct the able minority so that we may have the assurance of the fullest possible development of human creative ingenuity in the all important field of social invention. Harry E. Barnes, *Journal of Social Forces*, Jan. 1924, 151-164.

## Round Table Notes

THE DESTINIES of particular nations are of paltry distinction as compared with the destiny of the human race. Alexander, *Nature and Human Nature*, p. 35.

RESEARCH is not only the apex of creative evolution and the highest vocation of man but is the greatest joy that life affords to mortals. G. Stanley Hall, *Life and Confessions of a Psychologist*, p. 546.

THE UNITED States of Europe should be insisted upon, and then the United States of every other continent; and then the United States of the World. Warbasse, *Co-operative Democracy*, p. 176.

IN WHATEVER society the disease of great landed estates is cured, the tillers of the soil will fight for private property and freedom of enterprise against industrial workers attempting to introduce communism. E. A. Ross, *The Russian Soviet Republic*, p. 398.

SO OFTEN one feels that no matter how base and deteriorated the modern community is, it nevertheless retains in its totality a greater measure of human values than many of the groups that have attacked its inadequacy have to offer. Mumford, *The Story of Utopias*, p. 253.

ECONOMIC peace and progress can only be attained by common rules of international conduct contributory to a more equal and more equitable apportionment of work and its product over the whole area of the world-market. Hobson, *The Economics of Unemployment*, p. 107.

THE SPIRIT of research is the native breath and vital air of the university invisible, that those who can really create are a class just as distinct from teachers, students, and all dealers in second-hand knowledge as manufacturing is distinct from the distribution of goods. G. Stanley Hall, *Life and Confessions of a Psychologist*, p. 559.